An Anniuerſarie MEMORIALL OF ENGLANDS DELIVERY FROM The Spaniſh Inuaſion:

DELIVERED IN A Sermon on *Pſal.* 48. 7, 8.

By THOMAS GATAKER B. of D. and Paſtor of *Rotherhith.*

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DERIVED FROM

ENGLAND'S

OF

MEMORIAL

TO THE WORSHIPFVLL HIS VERY LOVING Friend *M. Thomas Chapman*,

Sonne and Heire to the Religious Founder of this Exercise.

Worthy Sir,

WHat your selfe, and others with your selfe haue through your means formerly by word of mouth heard from me, you shall now vpon your second request receiue here in writing. I should not haue deemed it worthy the reseruation, but that it pleased

you (who haue best right to it) to require it. In scatterd notes only (like *Absyrtus* his limmes) I had the summe and heads of it; which I haue againe here recollected, & cast (as neare as I could) into that mould and frame that it was deliuered in at first. If much seeme missing of that little grace that it then had, it must be remembred, that the liueless letter for viuacitie and efficacie commeth farre short of the liuing voice. As it is, you haue it, and no more then your owne in it, from him, who for your pious building on your worthy Fathers foundation in this kinde, doth deseruedly affect you, and shall alwayes continue

Yours to be commanded in the Lord,

THO. GATAKER.

TO THE READER.

BE pleaſed (good Reader) to vnderſtand in few words the occaſion whereupon this Sermon was preached, and thou wilt iudge it to be a kinde of neceſſitie to make that publike to the common view, which was firſt intended for the eare onely of a priuate Auditory. There is, we ſee, too great and generall a want (in theſe our dayes) of monuments and memorials of that miraculous deliuerance which God wrought for this Land in 88. When Tongue and Pen, Pulpit and Preſſe are ſilent for that, we may expect the ſtones to cry out againſt vs, and to celebrate that praiſe to God whereof we are neglectiue. But mans memory being a table booke to regiſter acts paſſed, and not able to comprehend all

that is to be recorded therein, when new things of note come to be imprinted in it, the old are wip't out: so God affording vs a daily supplie of new preseruations, those other which we haue formerly receiued grow quite out of date, are rased out, and buried in obliuion. Therfore to reuiue this blessing (which ought neuer to be forgotten) amongst the rest in this Land, and for it to eternize Gods praise amongst vs, it hath beene religiously prouided by Mr. Thomas Chapman *(sometimes a worthy Citizen) that yeerely three Sermons shall be preached in the Church of* St. Pancrace *in* Soper-lane, *where he lately liued a well deseruing parishioner: One of the Sermons to be preached* Nouemb. 17. *in thankfull remembrance of the coronation of that* Virgin Queene ELIZABETH *of famous and neuer-dying memory, with whose gracious gouernment accompanied much happinesse to our kingdome; but this as chiefe of all, (scil.) the establishment of that truth of the Gospell & discipline of the Church which we now enioy vnder our dread Soueraigne Lord King* CHARLES *(whom God long preserue a religious Defender of this truth and peace amongst vs.) Another Ser-*

mon to be preached August 12. *for our deliuerance from that* Spanish Armado (*in which course this Sermon was preached.*) *A third* Nouemb. 5. *for the preseruation of our King and State from that damnable powder-plot as yet vnparalleld in any age since the world began. In each of these we may behold Gods goodnesse: first in bringing vs to the glorious light of the Gospell by making that Queene a Mother ouer his* Israel *and a Nurse ouer his* Church: *neither was it lesse goodnesse in him to preserue vs in this happy state, then to conferre it vpon vs; and this he hath done maugre the malice of our enemies, who haue not wanted both power and policie in these their attempts, yet when they were strong and many, our God was mightier than they, and there were more with vs than against vs: when they had laid their plots and traines, God confounded the wicked imaginations of those* Achitophels, *and let them fall into the pit they had digged for others. This good man, famous in his generation, in thankfull remembrance to God of these three blessings, in his life time solemnly obserued three Sermons, and hath left large Legacies at his death for their*

continuance

continuance vnto posteritie; that in succeeding ages fathers may declare vnto their children how great things God hath done for vs in the old times before them. By this godly care of his, he hath built himselfe a monument of fame to remaine longer than those Ægyptian Pyramides, *or that Pillar which* Absolom *reared vp in the Kings dale for the perpetuitie of his name vpon earth. Thus they that honour* God, God *will honour them, in seeking the glory of* Gods *name,* God *hath made an honourable memoriall of his name to redound vpon his owne head. He was second to none, being the first Founder (of late) of this pious act: but I hope he shall not stand alone, but that there will be many found to second him hereafter in so good a worke worthy the imitation. So now (Reader) I commit this Sermon to thy perusall: whilest in it thou seest Gods wonderfull workes which he hath done for our Nation, or what good soeuer thou shalt reape else in this Exercise, be thankfull to God and pray for the Author.*

PSALME 48. 7, 8.

7. *As with an Eaſt wind, thou breakeſt the Ships of Tarſhiſh; ſo were they deſtroyed.*
8. *As we haue heard, ſo haue we ſeene in the Citie of the Lord of Hoaſts, in the Citie of our God: God will eſtabliſh it for euer. Selah.*

AS in all well-gouerned *States* there are publike [a] *Regiſters*, and *Records*, that the memory of *Indgements* and *Acts* may not periſh: So hath *God* in mans *Soule* erected a *Regiſter*, to wit, the *facultie* of [b] *Remembrance*, for the *preſeruation* of ſuch *occurrents*, as are of *weight*, and may be of *vſe* for the *direction* of *mans life*.

[a] זברונה *ſiue* רברונה *Ezr.* 6. 2. *Et* סגר הזכרונות *ſiue* דברניא *Eſter* 6. 1. *&* *Ezr.* 4. 15. Ἀρχεῖα, ἔνδια, οἱ δημόσιοι χάρται, ἢ χαρτοφύλακα. *Heſych. Archiua; quæ & Tabularia Ciceroni pro Arch. & Virgilio Georg.* l. 2. *vbi actus publici continentur. Seru.*

[b] *Memoria eſt vis animæ accepta retinens, præterita repetens, elapſa re colligens. Aug. nom. de ſp. & an. c.* 37. *Omnium rerum theſaurus, & cuſtos eſt memoria. Ibid. c.* 34. Memory is the ſtorehouſe of the Soule, and the Regiſter of the Minde. *Morton* threefold ſtate of Man, l. 2. c. 4. §. 1. The Memoratiue facultie is the Gardian and Regiſter of all ſpecies and images apprehended by the ſenſe, and reſerued and ſealed vp by the Imagination. *Charron* of Wiſdome, l. 1. c. 12. *Hoc eſt quod Scalig. de ſubtil. exerc.* 307. §. 2. *Imaginationis Memoria ſeruatrix eſt. Acceptas enim ſpecies ab imaginatione reponit, conditque in theſauris.*

But this *Regiſter* is very much abuſed by the greateſt part of thoſe that haue the cuſtody of it. For if the *Records* that the moſt enter therein, and keepe there, were ſurueyed, [c] there would be found filed there large rolls fraught with friuolous and froathie ſtuffe, of little weight, and leſſe vſe, yea (it may be) with much *filthy*, and *vnſauoury* matter, [d] not once to be *mentioned*, much leſſe to be remembred: ſcarce any ſcript, or ſcroll of ought, that is ought worth, or worthy to be entred in ſo [e] *royall a Regiſter*.

[c] See *Bern. ſerm. parv. 1. Morton ibid. §. 2.* and *Marbury* of Repentance.

[d] *Epheſ. 5. 3, 4.*

[e] *Archiuum planè regium, imò etiam diuinum.*

Now if any thing deſerue to be there carefully recorded, that it may by that meanes be tranſmitted to *poſteritie*, it ſhould be [f] *Gods word*, and his *works*, his extraordinary *Acts* eſpecially either of *Iudgement*, or of *Mercy*. For the former, the Prophet *Ioel* willeth the *people* of his time, both to record them themſelues, and to cauſe their *Children* to record them, and them alſo to relate them to their poſteritie. [g] *Tell it you to your Children; and let them tell it to their children; and their Children to thoſe that riſe in their roome.* Of the latter ſaith the *Pſalmiſt*, [h] *Aſaph*, or who euer he were; [i] *He commanded our Fathers to teach it to their Children, that poſteritie might know it, and the Children that are yet vnborne might declare it to their Children hereafter; that Gods works might not be forgotten.*

[f] *Pſal. 105. 5. & 111. 2, 3, 4. Malac. 4. 4.*

[g] *Ioel 1. 2.*

[h] לאסף *Aſaphi Pſalm⁹. Iun.* A Pſalme of *Aſaph. Reg. Bibl.* for *Aſaph. Geneu.*

[i] *Pſal. 78. 5, 6.*

In which kinde the pious, and religious *Act* of [k] the *Founder* of this *Exerciſe* is very much to be commended, who hauing culled out *three principall Acts* of *Gods extraordinary Mercy* exhibited to the *Land* wherein we liue, as great as any euer vouch-

[k] Mr *Thomas Chapman.*

ſafed

ſaſed to any *State* whatſoeuer, hath eſtabliſhed a [r] ſolemne *Anniuerſarie Memoriall* of them to perpetuate them to all poſteritie.

To my Lot is fallen that [m] *admirable Deliuerance* in 88. from that [n] *Inuincible Armado*, as it was then ſtiled and termed.

For the remembrance whereof, and of *Gods mercy* in it, I haue made choice to intreat of ſome [o] parcell of this *Pſalme*, not vnbefitting (as you may ſoone ſee) the preſent occaſion.

The *Pſalme*, is a *Pſalme* (not ſo much [p] εὐχαριστικὸς, as ὑμνικὸς, and [q] ἐπινικιὸς) of *Praiſe* and of *Triumph*.

Of the *praiſe* of *God*, and his goodneſſe to his *Church*.

Of *triumph* ouer *Gods enemies*, and the *enemies* of his *Church*.

The [r] *Praiſe* of *God*, and his goodneſſe to his *Church*, is laid downe from the firſt verſe to the fift.

The ſpeciall ground of this praiſe [s] *a victorie* through his aſſiſtance atchieued againſt his *enemies*, and the *enemies* of his *Church* is, by way of *triumph*, related from the fift verſe to the tenth.

And in the *Relation* hereof there is,

Firſt [t] the *enemies Attempt*; and therein

1. *Præparatio*; their *preparation*; *Conuenerunt pariter*; *they met together.*

2. *Expeditio*; their *expedition*; *Progreſſi ſunt pariter*; *they went on together.*

Secondly, the *iſſue*, and *euent* of it: not like that

[l] Μνήμῃλον καὶ ἀνάμνησιν ἐν ταύτῃ. *Occaſion.*

[m] *Oclogeſimꝰ octauus mirabilis annus Clade Papiſtorum, fauſtus vbique piſt. Fulk. in Rhem.*

[n] The inuincible Nauie. See *Hackluits* relation.

Text.

[o] *Pſal.* 48. 7, 8.

Summe of the Pſalme.

[p] *Piſcat.*

[q] *Iunius.*

Parts 2.

Part 1. *Praiſe.*

[r] *Verſe* 1.-5.

Part 2. *Triumph.*

[s] *Verſe* 5.-10.

Relation.

1. *Attempt.*

[t] *Verſe* 4.

1. *Preparatiõ.*

2. *Expeditiõ.*

2. *Euent.*

of *Caſar*, [a] *Veni, vidi, vici*; *I came, I ſaw, I ouercame*: but, *venerunt, viderunt, veriti ſunt, victi ſunt*: they *came*, they *ſaw*, they were *ouercome*, with *aſtoniſhment*, with *feare*, with *defeature*.

a Sueton. Caſ. c. 37. Sic de Pompeio Athenienſes, Πεφασδοκώμεν, πεφοβήμεθα, Εἴδομεν, πεφοβήμεθα.

Degree 1. 1. [x] *Contemplati ſunt*; they but *viewed* the Land that they came to inuade.

x Verſe 5.

Degree 2. 2. *Obſtupuerunt*, they *wondred* that they were able to make head againſt them.

Degree 3. 3. *Conturbati ſunt*; they were *troubled*, diſaraied, diſappointed.

Degree 4. 4. *Feſtinauerunt*; they made all the *haſte* they could to be gone.

Degree 5. 5. [y] *Timor eos apprehendit*; they were full of *feare*, & affrightment, when they found not free paſſage.

y Verſ. 6.

Degree 6. 6. *Et dolor, vt dolores parturientis*; they were ſurpriſed with *paines*, being thus caſt into ſuch ſtreights and diſtreſſes; like a *woman* in her *trauell*.

Degree 7. Laſtly, [z] *Euro conteris naues Oceani*, they were diſcomfited, and *deſtroyed*, as the *Ships* of the * *Leuant Seas* are, when with a furious *Eaſt-wind* they are bruiſed, and battered, and broken to peeces againſt the rocks.

z Verſe 7.

* תרשיש vnde Græ. Θαλασσα, quaſi Θέεσσα, Brought. Oceanus, ſed peculiariter Mediterraneus, à regione Tarſis, i. Cilicia, quam alluit.

Application. If I ſhould ſay no more, but adde only the words following: [a] *Prout audiuimus, & vidimus*; *What we haue heard with them, we haue ſeene done for vs*; it were a very pregnant deſcription of this our deliuerance. But ſomewhat more muſt be ſaid, that we may learne what vſe to make of it.

a Verſe 8.

Illuſtration. The *Relation* of this *Victorie* atchieued for them by *God* (for [b] to him alone it is aſcribed) is here [c] further *illuſtrated*.

b Pſal. 44. 2, 3. & 115. 1.

c Verſe 8.

1. By

1. By a *report* of what was paſt: the words ſeeme to haue reference not to the [d] *predictions* of Gods Prophets, but to former examples rather of the like done for Gods people: *What we haue heard done in our fore-fathers time for them, we haue ſeene done in our daies for vs.*

2. By a promiſe of further future protection. *God will eſtabliſh it for euer.*

1. *Report.*

[d] *Ab adiuncta prædictione, & promiſſione diuina. Piſcat. Ita & R. Kimchi. Amb. Apollin. Aug. Ruffin. Theodoret. Euthym. Lomb. Caſſiod. Hug. Lyr. Bucer. Brent. Moller. Strigel. Loſſ. &c.*

2. *Promiſe.*

And their *thankfulneſſe* followeth in [e] the next *Verſe:* (that which we through *Gods mercy* ſuruiue to doe this day) *We recount, or meditate on thy mercy, ô Lord, in the middeſt of thy Temple,* that is, in the middeſt of the *Congregation* there gathered together.

Thankfulnes.

vnde Aug. O beata Eccleſia, quodam tempore audiſti; quodam tempore vidiſti: audiuit in promiſſionibus, vidit in exhibitionibus. Verum iſti plærique ſenſum myſticum ſequuntur.

[d] *Ab exemplis antegreſſis. Chryſoſt. Beza. Buchan. Heſſec. Sic Pſal. 44. 1. vtrumque ponunt Calv. Muſcul. Iun.* [e] *Verſe 9.*

Thus you ſee briefly the *Summe*, and the *Subſtance*, as of my *Text*, ſo of the *former part* of the whole *Pſalme.*

Tranſition from Diſtribution to Inſtructions.

I come now to ſome *Inſtructions* that out of it may be obſerued.

Inſtructiõ 1.

The *firſt* of them is this.

[f] *Quærunt ruinam, qui ruinam cogitant.*

They bring deſtruction vpon themſelues, that ſeek the ruine of Gods elect. [g] *The wicked* (ſaith the *Pſalmiſt*) *practiſeth againſt the righteous; and ſeeketh occaſion to ſlay him. But the Lord the whiles laugheth him to ſcorne: for he ſeeth that his day is comming.* [h] *The wicked haue drawne their ſword and bent their bow, to ouerthrow, and deſtroy thoſe, that be of an vpright conuerſation: But their ſword ſhall be ſheathed*

[f] Οἱ ἀιτῷ κακὰ τεύχει ἀνὴρ ἄλλῳ κακὰ τεύχων. *Heſiod. oper. l. 1. Prou. 11. 27.*

[g] *Pſal. 37. 12, 13.*

[h] *Ibid. 14, 15.*

in their owne ſide; and their bow ſhall be knapt in two

i Iſai. 41.11,12. i *All that prouoke thee* (ſaith God by the *Prophet Eſay to his people*) *ſhall be confounded, and brought to nought; all that contend with thee, ſhall periſh. Thou ſhalt ſeeke them, and ſhalt not finde them. All that ſtriue with thee ſhall be as nothing: all that warre vpon thee, as a thing of nought.* And k *I will make* (ſaith God by the *Prophet Zachary*) *Ieruſalem as a cup of rancke poiſon to all thoſe that beſiege her*; which when a thirſtie man lighteth vpon, and ſwalloweth downe ſuddenly, hee findeth his bane in that, that hee hoped to quench his thirſt with. l *I will make Ieruſalem an heauie ſtone to all people*; ſuch a one as m *ſhall cruſh to peeces all that attempt to lift it*, or to remoue it: ſo ſhall ſhe teare to peeces all that attempt to ſtirre her, *though all the nations in the world ſhould ioyne together againſt her.* n *I will make the Princes of Iuda like coales of fire among ſeare-wood, and like a firebrand in a ſheafe; & they ſhall deuoure, & deſtroy all the people that beſet them on the right hand, and on the left.*

k Zech. 12.2.

l Ibid. 3.

m Matth. 21.44.

n Zech. 12.6.

The *Reaſon* hereof:

Reaſon 1. 1. *Dei qui Eccleſiam impetunt, Deum petunt.* They that fight againſt *Gods Church*, o *fight againſt God* himſelfe. p *They perſecute not you ſo much, as Chriſt in you*, ſaith *Saluian*. q *Saul, Saul* (ſaith our Sauiour) *why doeſt thou perſecute me.* And in ſo doing, they doe but as one (ſaith the *Comick*) r *that beateth a ſtone, and ſpoileth his hand*; or s *as the beaſt that ſpurneth*

o Θεομαχεῖν. Act. 5.39. & Tertull. ad Scapul.

p *Non tam vos, quàm Chriſtum in vobis perſequuntur.* Saluian. de prouid. lib. 8. cap. 4.

Patitur enim in vobis Deus. Martial. epiſt. 2. c. 18. q Act. 9.4. r *Verberare noli lapidem ne lædas manum.* Plaut. Curcul. 1.3. s Actis 9.5. Πρὸς κέντρα κῶλον ἐκτείνεις. Æſchyl. Prometh. Ποτὶ κέντρον δέ τοι λακτίζεμεν τελέθει ὀλιγηρὸς οἶμος. Pindar. Pyth. 2. Θυμῷ μὲν πρὸς κέντρα λακτίζοιμι θνητὸς ὢν θεῷ. Eurip. Bacch. *Quæ inſcitia eſt, aduerſum ſtimulum calces?* Ter. Phorm. 1.2.

ſpurneth at the goade, that he was pricked with; [t] *he maimeth but his foot* by it, & getteth *a worſe wound*; or [u] as the *Boare*, that runneth fiercely vpon the *Speare*, and ſo receiueth into his body the whole *weapon* that the *Hunts-man* holdeth. [x] *Why* (ſaith the *Pſalmiſt*) *doe the Nations rage, and the people keepe ſuch a coile to no end? The Kings of the earth band themſelues together, and the Princes aſſemble themſelues together, againſt the Lord, and againſt his Anointed?* Therefore *againſt the Lord* himſelfe, becauſe *againſt the Lords Anointed*. And as [y] *he that riſeth againſt the Lords Anointed, riſeth againſt the Lord by whom hee is anointed:* So they that riſe againſt the *Church* of *God*, riſe againſt *God* himſelfe, whoſe *Church* it is; [z] *Becauſe thou rageſt againſt mee* (ſaith *God* to *Senacherib*) *therefore I will put my ring in thy noſe, and my bit in thy iawes, and bring thee backe the ſame way thou cameſt.* [a] *Keepe me* (ſaith *Dauid*) *as the apple of thine eye: hide me vnder the ſhadow of thy wings.* They that deale with them, deale with thoſe that are as deare vnto *God*, as the very *apple of his eye*, *that* that the eye-ſight conſiſteth in; And therefore ſaith *God*, [b] *I will be as a wall of fire about Ieruſalem* (hee ſaith [c] not, ſaith *Theodoret*, *a wall of ſtone, or of braſſe*, but *of fire*, that it may both *fray afar off, and keepe off too at hand*; that may not onely *protect* them, but *deſtroy* thoſe that aſſault them) becauſe [d] *he that medleth with you, medleth with me, euen with* [e] *the apple of mine eye.*

2. [f] *Lex talionis verè lex aquiſſima.* The Law of

[t] Ὁ' πρὸς κέντρα λακτίζων· ἰδοὺ πόδας αἱμάσσει. Schol. Æſchyl. Si ſtimulos pugnis cædis, manibus plus dolet. Plaut. Trucul. 4. 2. vide & Chryſoſt. in Pſal. 11.

[u] Καθάπερ τῆς συὸς οἱ θρασύτεροι πρὸς τὸ ξίφος ὠθίζονται μάχεις ἂν πᾶσαν εἰς τὴν πλευρὰν ἐκπολεμοῦσι. Greg. Naz. ad Eunom. 5.

[x] Pſal. 2. 1, 2.

[y] Qui inſurgit in Chriſtum Domini, inſurgit in Dominũ Chriſti. Sic Pſal. 89. 51.

[z] Eſai. 37. 29.

[a] Pſal. 17. 8.

[b] Zach. 2. 8.

[c] Non ſaxeus, non aheneus, ſed igneus, qui & cominus arceat, & eminus terreat. Theo. in Zach.

[d] Zach. 2. 5.

[e] Ad exprimendam teneritudinem pietatis ſuæ, tenerrimã (ſed & chariſſimã) partem humani corporis nominauit, &c. Saluian. de præuid. l. 8. c. 4.

Reaſon 2.

[f] Αἶκα παθοῖ τὰ κ' ἔρεξε, δίκη τ' ἰθεῖα γένοιτο. Pythag. an Radamanth. Ariſtot. ethic. lib. 5. cap. 5.

reta-

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n Zech. 12.6.

The *Reaſon* hereof:

Reaſon 1. 1. *Dei qui Eccleſiam impetunt, Deum petunt.* They that fight againſt *Gods Church*, o *fight againſt God* himſelfe. p *They perſecute not you ſo much, as Chriſt in you*, ſaith *Saluian*. q *Saul, Saul* (ſaith our Sauiour) *why doeſt thou perſecute me.* And in ſo doing, they doe but as one (ſaith the *Comick*) r *that beateth a ſtone, and ſpoileth his hand*; or s *as the beaſt that*

o Θεομαχῶν. Act. 5.39. & Tertull. ad Scapul.

p *Non tam vos, quàm Chriſtum in vobis perſequuntur.* Saluian. de prouid. lib. 8. cap. 4.

Patitur enim in vobis Deus. Martial. epiſt. 2. c. 18. q Act. 9.4. r *Verberare noli lapidem ne lædas manum.* Plaut. Curcul. 1.3. s Acts 9.5. Πρὸς κέντρα κῶλον ἐκτείνεις. Æſchyl. Prometh. Ποῖ κέντρον ἆρ' οἶσθ' ἔστι λακτίζειν τελεῖ ὀλισθηρὸς οἶμος. Pindar. Pyth. 2. Θυμούμενος πρὸς κέντρα λακτίζοιμι θνητὸς ὢν θεῷ. Eurip. Bacch. Quæ inſcitia eſt, aduerſum ſtimulum calces? Ter. Phorm. 1.2.

ſpurneth

ſpurneth at the goade, that he was pricked with; [t] *he maimeth but his foot* by it, & getteth *a worſe wound*; or [u] as the *Boare*, that runneth fiercely vpon the *Speare*, and ſo receiueth into his body the whole *weapon* that the *Hunts-man* holdeth. [x] *Why* (ſaith the *Pſalmiſt*) *doe the Nations rage, and the people keepe ſuch a coile to no end? The Kings of the earth band themſelues together, and the Princes aſſemble themſelues together, againſt the Lord, and againſt his Anointed?* Therefore *againſt the Lord* himſelfe, becauſe *againſt the Lords Anointed*. And as [y] *he that riſeth againſt the Lords Anointed, riſeth againſt the Lord by whom hee is anointed:* So they that riſe againſt the *Church* of *God*, riſe againſt *God* himſelfe, whoſe *Church* it is; [z] *Becauſe thou rageſt againſt mee* (ſaith *God* to *Senacherib*) *therefore I will put my ring in thy noſe, and my bit in thy iawes, and bring thee backe the ſame way thou cameſt.* [a] *Keepe me* (ſaith *Dauid*) *as the apple of thine eye: hide me vnder the ſhadow of thy wings.* They that deale with them, deale with thoſe that are as deare vnto *God*, as the very *apple of his eye*, *that* that the eye-ſight conſiſteth in; And therefore ſaith *God*, [b] *I will be as a wall of fire about Ieruſalem* (hee ſaith [c] not, ſaith *Theodoret*, *a wall of ſtone, or of braſſe*, but *of fire*, that it may both *fray afar off, and keepe off too at hand*; that may not onely *protect* them, but *deſtroy* thoſe that aſſault them) becauſe [d] *he that medleth with you, medleth with me, euen with* [e] *the apple of mine eye.*

2. [f] *Lex talionis verè lex aquiſſima.* The Law of

[t] Ὁ τὸν κέντρα λακτίζων· ἰδίᾳ πόδας αἱμάσσει. Schol. Æſchyl. Si ſtimulos pugnis cædis, manibus plus dolet. Plaut. Trucul. 4. 2. vide & Chryſoſt. in Pſal. 11.

[u] Καθάπερ τῆς συῶν οἱ θρασύτεροι πρὸς τὸ ξίφος ὠθίζονται μάχεις ἂν πᾶσαν τύπτων τὴν πλευρὰν ἀπολάβοι. Greg. Naz. ad Eunom. 5.

[x] Pſal. 2. 1, 2.

[y] *Qui inſurgit in Chriſtum Domini, inſurgit in Dominũ Chriſti. Sic Pſal.* 89. 51.

[z] Eſai. 37. 29.

[a] Pſal. 17. 8.

[b] Zach. 2. 8.

[c] *Non ſaxeus, non aheneus, ſed igneus, qui & cominus arceat, & eminus terreat.* Theo. in Zach.

[d] Zach. 2. 5.

[e] *Ad exprimendam teneritudinem pietatis ſuæ, tenerrimã (ſed & chariſſimã) partem humani corporis nominauit, &c.* Saluian. de prouid. l. 8. c. 4.

Reaſon 2.

[f] Αἶκα παθοῖ τὰ κ' ἔρεξε, δίκη τ' ἰθεῖα γένοιτο. Pythag. an Radamanth. Ariſtot. ethic. lib. 5. cap. 5.

reta-

retaliation, or like-recompence, is moſt equall. [g] *It is not euill, that they ſuffer euill, that haue done euill to others.* [h] *There ſhall be iudgement* (ſaith *S. Iames*) *without mercy to thoſe that would ſhew no mercy.* [i] It is no cruelty to vſe them cruelly, that haue ſhewed cruelty to others. For [k] *he excludeth himſelfe from mercy* (ſaith *Chryſologus*) *that denieth it to another.* [l] But they ſtand guilty of deſtruction that haue [m] *a purpoſe to deſtroy.* For [n] the bare will alone goeth *with God* for the *work*, and the very *endeuour*, *deſire*, yea or [o] *thought*, for the *deed.* [p] *Balak roſe, and fought with Iſrael*, ſaith *Ioſua*. And yet the ſtory ſaith nothing ſo. But [q] *that is ſaid to be done, that is either intended, or attempted*, ſaith *Ribera*. He did it not, only becauſe he durſt not: and the woman (ſaith the Heathen man) [r] that *doth not euill, becauſe ſhee dare not*, when ſhe would do it, if ſhe durſt, though *ſhe doe it not*, yet *ſhe doth it.* [s] *He that looketh but on a woman to luſt after her* (ſaith our Sauiour) [t] *hath already in his heart committed adultery with her.* And, [u] *He that hateth but his brother*, (ſaith *S. John*) [x] *hath already murthered him in his heart.* [y] *A ſtrange matter* (ſaith *S. Auguſtine*) *the man is aliue ſtill, and yet thou art a murtherer: the woman is honeſt, and yet art thou*

g Οὐ δεινὰ παθεῖν δεινὰ τοὺς εἰργασμένους. Παθεῖν τὰ δεινὰ δεινὰ δεῖ εἰργασμένους. Ῥέζοντά τι καὶ παθεῖν ἔοικε. *Pindar. Nem. 4. Quod quiſque fecit, patitur. Sen. Herc. fur. 3. 2. Non eſt iniuria pati, quod prior feceris. Sen. de ira, lib. 2. cap. 30. - neque enim lex iuſtior vlla eſt, quam necis artifices arte perire ſua. Ouid. art. l. 1.*

h *Iam. 2. 13.*

i Ἐλεεῖν γὰρ χρὴ τοὺς τοιούτους δίκαιος ἀνθρώπους, καὶ μὴ τοὺς τοιούτους ἀνοίκτους. *Cleon apud Thucyd. l. 3.*

k *Miſericordiam qui non præſtat alteri, tollit ſibi. Petr. Chryſol. ſer. 42.*

l Τὸ περιπεσεῖν καὶ τὸ ποιῆσαι ὅμοιόν τῳ θεῷ, ἴσον δύναται. *Pythia Glauco apud Herodot. lib. 6.*

m *Decreuiſti facere? iam perfeciſti. Auguſt. de verb. Dom. 43.*

n *Voluntas faciendi reputatur pro opere facti: & actionis crimine cogitatio condemnatur. Pelag. ad Demetr.*

o *Nam ſcelus intra ſe tacitè qui cogitat vllum, Facti crimen habet. Iuuen. ſat. 13.*

p *Ioſu. 24. 9.*

q *Fieri dicitur, quod tentatur aut intenditur. Riber. in Amos 9. 5.*

r *Quæ quia non licuit, non facit, illa facit. Ouid. amor. lib. 3. el. 4. Non dicam pudicam, quæ aut legem, aut virum timuit: non immeritò in numerum peccantium refertur, quæ pudicitiam timori præſtitit, non ſibi. Sen. de ben. l. 4. c. 14.*

s *Matth. 5. 28.*

t Ἤδη κατὰ τὴν διάνοιαν μοιχὸς ἔστι. *Clem. Rom. conſtit. Apoſt. l. 1. c. 1.*

u *1 John 3. 5.*

x *Quantum ad te pertinet, occidiſti, quem odiſti. Aug. homil. 42.*

y *Res mira: ille viuit, tu tamen homicida es; illa caſta eſt, tu tamen adulter es. Aug. de verb. Dom. 46. & de 10. chord. 3. & de temp. 237. & homil. 5. & 40. & 42. ſed & Concil. Tolet. 11. c. 4.*

thou

thou an adulterer. [z] The minding then of deſtruction, maketh a deſtroyer. [a] He is guilty of it that doth but intend, or attempt to deſtroy: and deſerueth himſelfe to be deſtroyed. [b] *If a witneſſe* (ſaith *God*) *ſhall riſe againſt a man to take his life away from him, you ſhall euen doe vnto him* (not, *as he did*, but) *as he would haue done vnto his neighbour.*

The ſecond *point* of *Inſtruction.*

Creaturæ Deo dilectis militant.

Gods creatures fight for thoſe that are *Gods*; for thoſe that loue him, and whom he loueth; againſt the enemies of his *Church.* [c] The *Frogs*, *Flies*, *Lice*, *Locuſts*, &c. fought for *Gods ſeruants* againſt *Pharao*, and *his people.* [d] The *Starres from heauen fought in their courſes againſt Siſera:* and the *riuer Kiſhon ſwept his armies away*, as the *Red Sea* had done *Pharao's* before. [e] The *Sunne ſtood ſtill* to aſſiſt *Ioſhua* in the purſuit of the *Canaanites:* and [f] the *haile-ſtones ſlew more of them* than the *ſling* or the *ſword* did. [g] And as here *with the Eaſt-wind doeſt thou daſh to peeces the Ships of the Mediterranean Sea*; So [h] the winds *fought* for *Theodoſius* in that famous battell againſt *Maximus*, carrying the darts, and arrowes of his companies full into the faces of their enemies, and returning backe thoſe of their enemies vpon their owne bodies: That which euen [i] an *Heathen Poet* admiring, brake out into that ſpeech; [k] *O how highly art thou beloued of God, whom the heauens fight for;*

[z] *Latro eſt etiam antequam manus inquinet, qui ad occidendum armatus eſt, & habet ſpoliandi, atque interficiendi voluntatem. Sen. de benef. l. 5. c. 13. Illocis homicida venenum quo miſces die. Idem de conſtan. c. 7.*

Inſtructiõ 2.

[a] *Poteſt aliquis nocens fieri, quamuis non noceat. Omnia ſcelera ante effectũ operis, quantum culpæ ſatis eſt, perfecta ſunt. Sen. ibid.*

[b] *Deut. 19. 19.*

[c] *Exod. 8. & 9. & 10.*

[d] *Iudg. 5. 20, 21.*

[e] *Ioſua 10. 13.*

[*] *Exod. 14. 27, 28. & 15. 4.*

[f] *Ioſhua 10. 11.*

[g] *Vers. 7.*

[h] *Milites nobis qui aderãt, retulerunt, extorta ſibi eſſe de manibus quæcunq; iaculabantur, cum à Theodoſii partib⁹ in aduerſarios vehemens ventus iret; & non ſolum quæcunq; in eos iaciebantur concitatiſſimè raperet, verumetiam ipſorum tela in eorum corpora retorqueret. Aug. de ciuit. l. 5. c. 26.* [i] *A Chriſti nomine alienus. Aug. ibid.* [k] *O nimium dilecte Deo, cui militat Æther; Et coniurati veniunt ad claſſica venti! Te propter gelidis Aquilo de monte procellis Obruit aduerſas acies, reuolutaq; tela Vertit in autores & turbine reppulit haſtas. Claudianus 3. Coſſ. Honor.*

for; and the Winds as thy confederates come in to aſſiſt thee! To thine aid came the boiſterous North-wind downe from the Hills, and bare downe before thee the troopes that came againſt thee, with whirling blaſts repelling their ſpeares, and retorting their arrowes, and darts vpon their owners.

The *Reaſon* hereof.

Reaſon 1.

1. The *Saints* are in league, and confederacie with *God*. [l] *Gather me my Saints* (ſaith he) *that haue made a league with me*. Now as *Princes* that are in *league* of *amity* together, may haue the [m] free vſe of either others forces at need: [n] *My horſes* (ſaith *Iehoſaphat* to *Ahab*) *are as thy horſes; and my people as thy people*: thou mayeſt vſe them as thine owne. So the godly being in league with God, may haue all his forces, and armies for their helpe, and aſſiſtance, whenſoeuer need ſhall be. And what are all the *Creatures* but *Gods hoaſts*? He is [o] *the Lord of Hoaſts*: and (as [p] the *Rabbines* well obſerue) hee hath *two* generall *troopes*, as his *horſe*, and *foot*, [q] *the vpper troope*, and [r] *the lower troope*, or [s] *the creatures aboue*, and *the creatures beneath*, all ready preſt to be employed, in *warres*, either *defenſiue*, or *offenſiue*, for the ſafegard of his *fauourites*, or the *deſtruction* of their *oppoſites*. Euen [t] the *Angels* themſelues (ſaith the *Pſalmiſt*) *pitch their tents about thoſe that feare God*, &c. [u] *they lye in garriſon, about the godly, to defend and deliuer them*; they lie in *campe* againſt *their enemies* to *offend*, and to *deſtroy* them.

Reaſon 2.

2. What are the *Creatures*, but *Gods Sergeants at Armes* to arreſt, and attach *Rebels*? [x] *All the creatures* (ſaith the *Pſalmiſt*) *are at his ſeruice*. [y] *The winds*

l Pſal. 50.5.

m Κοινὰ φίλων πάντα. Eurip. Electr. & Phœniſſ. & Oreſt. Amicorum inter ſe communia ſint omnia. Ter. Adelph. 5.3.

n 1 King. 22.4. 2 Chron. 18.3.

o Dominus exercituum. Amos 4.13. verſe 8.

p Vide Dauidem Kimchi in Radic.

q חילות מעלה

r חילות מטה

s Copiæ tam inferiores, quam ſuperne. Mercer.

t Pſal. 34.7.

u Pius aſſident; impios obſident. Ambroſ. in Pſal.

x Pſal. 119 91.

y Pſal. 104.4.

winds are his meſſengers, and the fire and flame his miniſters. And [z] *the haile*, and *ſnow his officers*, and *the executioners of his word:* they ſerue him all, and they do his will, though [a] they know not what they doe. But they rebell againſt *God* himſelfe (as we haue heard [b] before) that are vp in armes againſt any of thoſe that be his: whom he hath vndertaken the protection of; and concerning whom he hath giuen ſo expreſſe a charge by the *Pſalmiſt*, [c] *Touch not mine Anointed*; that is, any one of mine holy ones. The place is commonly miſvnderſtood; not ſpoken of *Kings* directly (though [d] concerning them alſo, as being in a more ſpeciall maner [e] *Gods Anointed*;) but to *Kings* ([f] *He rebuked euen Kings for their ſakes*) in the behalfe of his *Saints*, by him [g] ſpiritually anointed to be [h] *Kings*, and *Prieſts* to him. Theſe being in ſuch maner his, the *Creatures* are all as his *Purſeuants*, and his *Sergeants at Armes* to apprehend, and attach them all that make head againſt them, and [i] againſt himſelfe in them; and either to bring them in, or to make his charge good vpon them, by deſtroying them, as he did [k] *Senacheribs hoaſt*, in the place.

z *Pſal.* 148. 8.

a *Nec operis ſunt conſciæ. Bern. de grat. & lib. arb.*

b *Point* 1. *Reaſon* 1.

c *Pſal.* 105. 15.

d 1 *Sam.* 24. 7. & 26. 9, 11.

e *Pſal.* 89. 20.

f *Pſal.* 105. 14.

g 2 *Cor.* 1. 21.

h *Apoc.* 1. 6. & 5. 10. & 20. 6. 1 *Pet.* 2. 9.

i *Inſeſſantur vos & in vobis Deum. Saluian. de prouid. l.* 8. *c.* 4.

k *Eſai.* 37. 36.

The third *Point* of *Inſtruction*.

Inſtructiõ 3.

Eſt ciuitas Dei, Deus quam protegit.

It is the *Citie of God, that* [l] *God* thus protecteth. [m] *In the Citie of the Lord of Hoaſts*; (ſaith my *Text*) *in the Citie of our God.* And before, [n] *Great is the Lord, and greatly to be praiſed in the Citie of our God:* [o] *In her Palaces it is that God is knowne for a ſure retreat.* It is [p] *Ieruſalem*, that *God* is *a wall of fire* about. And vpon them it was that [q] *fire fell downe*, and

l *Eſai.* 37. 35.

m *Verſe* 8.

n *Verſe* 1.

o *Verſe* 3.

p *Zech.* 2. 5.

q *Apoc.* 20. 9.

and deuoured them, that beſet the beloued Citie.

The *Reaſon* hereof.

Reaſon 1. 1. It is the place of *Gods reſidence*, where hee eſpecially reſideth, [r] *This is my reſt for euer* (ſaith he) *Here will I dwell, for I take delight in it.* And *Princes*, though they haue a generall care of their whole *kingdome*, yet [s] a more ſpeciall care of the places of their principall abode.

[r] *Pſal.* 132. 14.

[s] 2 *Sam.* 5. 9.

Reaſon 2. 2. It is *Gods inheritance.* [t] *They are thy people and thine inheritance*, ſaith *Moſes*. And we know how loth men are (witneſſe [u] *Naboth* the *Iiſrelite*) to loſe, or to depart with their *inheritance*, or any part of it.

[t] *Deut.* 9. 29.

[u] 1 *King.* 21. 3.

Reaſon 3. 3. It is *Gods Vineyard.* [x] *Surely the Vineyard of the Lord of Hoaſts is the houſe of Iſrael; and the men of Iuda his pleaſant plantation.* And his *Vineyard* hee ſaith [y] *he will keepe, and watch continually night and day*, without any *moment* of intermiſſion, that *no enemie aſſaile it*, that none breake into it, to make ſpoile and hauocke of it.

[x] *Eſai.* 5. 7.

[y] *Eſai.* 27. 3.

Reaſon 4. 4. It is *Gods Garden.* [z] *My Siſter, my Spouſe, is as a Garden incloſed.* And we know how carefull men are of any place to fence and pale in their *Gardens*, whatſoeuer place elſe, *field*, or *Orchard*, they ſuffer to lie open. Nor let vs thinke that *God* hath any whit leſſe care of his, which hee delighteth ſo much in.

[z] *Cant.* 4. 12.

Obiection. But how commeth it to paſſe then (may ſome ſay) that the *Pſalmiſt* complaineth in that manner? *O Lord the Heathen are come into thine inheritance, they haue made Ieruſalem an heape of ſtones*, &c.

I answer. 1. [a] *Beth-el* sometime becommeth [b] *Beth-auen.* [c] The *faithfull Citie* sometime turneth *Harlot.* And it is iust with *God* then [d] to *cast her off*; [e] *Shee kept not couenants with me, and I cast her off, saith the Lord.*

2. *Gods children* sometime grow [f] *wanton*, and prouoke *God* to wrath. In which case *God* vseth the wicked as [g] *rods*, and *scourges* to correct them with. [h] *Assur* (saith *God* by the *Prophet Esay*) is but *the rod of my wrath.* [i] *Euen they also* (saith *Gregory*) *worke for him*, yea, and for them (though [k] they are not aware of it) that in such cases *fight* both *against him* and them.

3. Euen in the deepest of their distresses *God* ceaseth not to regard them: [l] *Hee neglecteth them not, when hee seemeth most of all to neglect them.* Though [m] *Sion* complaine that *God had forgotten her:* yet *God* assureth her that [n] *he could no more forget her, than any Mother could her childe.* [o] *He carried her picture* about him *engrauen on the palmes of his hands, and her wals were euer in his eyes.* And, [p] *Albeit* (saith *God*) *I haue cast them far off among the Heathen, and haue scattered them into many countries, yet will I be as a little* [q] *Sanctuary vnto them in all places*, whereseoeuer they shall become.

And so passe we to the fourth, and last *point* of *Instruction.*

Ecclesia Dei, nunquam dimouebitur.

Gods Church maugre the [r] *malice* of all her [s] *many*, and [t] *mighty aduersaries*, shall neuer be vtterly rooted out, or destroyed. [u] *They that trust in the Lord shall be as mount Sion, that standeth fast, and can neuer*

Solution 1.

[a] The house of God. *Gen.* 28.19, 22.

[b] The house of vanitie. *Hosh.* 5.8. & 10.5.

Solution 2.

[c] *Esai.* 1.21.

[d] *Esai.* 50.1. *Ier.* 3.8.

[e] *Heb.* 8.9.

[f] *Hosh.* 4.16. *Tanquam indomita iuuenca. Quæ velut latis equa trima campis ludit exultim, metuiq; tangi. Horat. car.* 3.11.

Solution 3.

[g] *Vtitur Deus creatura rationali, sed maleuola tanquam disciplinæ virga. Bern. de lib. arb.*

[h] *Esai.* 10.5.

[i] *Eius consiliis militant, etiam qui eius consiliis repugnant. Greg. mor. l.* 6. *c.* 14.

[k] *Esay* 10.7.

[l] *Deus suos nō negligit cum negligit.*

[m] *Esai.* 49.14.

[n] *Ibid.* 15.

[o] *Ibid.* 16.

[p] *Ezek.* 11.16.

[q] *Esai.* 8.14.

Instructiō 4.

[r] *Psal.* 25.19.

[s] *Psa.* 3.1. & 69.4.

[t] *Psal.* 18.17. & 69.4.

[u] *Psal.* 125.1.

neuer be remoued. [x] *Vpon this Rocke* (ſaith our Sauiour) *will I build my Church, and the gates of Hell ſhall neuer preuaile againſt it.* The [y] *Candleſticke* may be *remoued* from place to place; but [z] the *light* it ſelfe can neuer be *put out.* The [a] *Woman* may be hunted, and chaſed into [b] the *Wilderneſſe*; but neuer driuen vtterly out of the *World.* In the very *Wilderneſſe* will [c] *God* prouide a place for her, where ſhe ſhall be ſafe, and finde ſuccour, till it pleaſe him to bring her abroad againe.

The *Reaſon* hereof.

1. [d] *God eſtabliſheth it,* (ſaith my *Text*) and therefore ſtandeth it faſt *for euer.* [e] *God is in the middeſt of it: and therefore ſhall it not ſtir.* Yea [f] he is not in the middeſt of it only, but round about it too. [g] *As the Hilles ſtand about Ieruſalem, ſo ſtandeth God about his people from henceforth and for euermore.* He is about it to protect it; in the midſt of it to ſupport it. Hee that vpholdeth the *Heauens*, vpholdeth it: for this is indeed his [h] *Heauen vpon earth.* And as ſoone may men, or deuils pull downe *Heauen* it ſelfe, as deſtroy it.

2. [i] *Chriſt* himſelfe hath *built* it, and he hath founded it vpon himſelfe. For [k] hee is the [l] only true *Rocke*, the [m] *Rocke* of *eternity*; the only [o] *ſure foundation*, that his whole *Church* is built vpon. And what he buildeth can by no created power be pulled downe againe; the *houſe* that is built vpon that *Rocke* cannot be ouerthrowne. [p] *Though the winds roſe, and the raine fell, and the flouds came, and beat all together vpon that houſe, yet the frame fell not, becauſe it was founded vpon that Rocke.* It is *Chriſts Maſter-*

peece;

[a] *Matth.* 16.18.

[y] *Apoc.* 2.5.

[z] *Eſai.* 60. 19,20.

[a] *Apoc.* 12.14.

[b] *Heb.* 11.38.

[c] *Apoc.* 12.14.

Reaſon 1.

[d] *Verſe* 8.

[e] *Pſal.* 46. 5.

[f] *Zach.* 2. 5.

[g] *Pſal.* 125.2.

[h] *Cœli ſancti & iuſti: ſanctæ animæ omnes, in quibus habitat Deus, & quæ factæ ſunt ſedes eius. Aug. in Pſal.* 18. & 29. & 67. & 96. & 122. *Eſai.* 57.15. & 66. 1,2. *Cœlum Eccleſia eſt. Tychon. in Apoc.* 11.19. & 12.1.

Reaſon 2.

[i] *Matth.* 16.18.

[k] 1 *Cor.* 10.4.

[l] *Pſal.* 18.31.

[m] *Eſai.* 26 4.

[n] 1 *Cor.* 3.11.

[o] *Eſai.* 28.16. *Quod Bellarm. blaſphemè Papæ tribuit in præfat. ad lib. de Pont. Rom.*

[p] *Matth.* 7.25.

peece; that that he would ſhew his *Deity*, his *diuine Power* in. Would you haue me (ſaith *Chryſoſtome* ſpeaking to the *Iewes*) proue vnto you, that *Chriſt Ieſus is God?* what needs it? [q] You your ſelues *wander* vp and downe, the whole *world* ouer, *preaching, and publiſhing* his *Deity* to all thoſe that conſider in what ſort you continue, and yet continue too, euer ſince that impious act of yours, in the crucifying of him. You goe *branded* with *deepe and conſpicuous markes* of his *wrath, and vengeance* whereſoeuer you abide. But would you yet ſee ſome other *pregnant proofe* of his *Deity?* Let this one ſerue for all. [r] *What he razeth, none can reare againe; what he reareth, none can raze againe. He pulled downe your Temple, and it could neuer be built againe. He hath built him a Church, and it could neuer be pulled downe againe.* It is a memorable ſtory, and the more remarkable, becauſe recorded (beſides diuers others of [f] our owne,) by [t] an *Heathen man* alſo, one *no friend to Chriſtians, a traducer* of *Conſtantine*, and an *admirer* of *Iulian*. *Iulian*, that wretched *Apoſtata*, to ſpite *the Chriſtians*, whom he had profeſſed himſelfe formerly to be one of, but now hated moſt extremely, [u] called the *Iewes* to him, and asked them, why they did not now ſacrifice as in times paſt they had wont to doe. They made him anſwer, that by their [x] *Law* they might not ſacrifice any where but in the *Tem-*

q Luke 21. 24. Αλῶται καὶ πλανῆται, φυγάδες καὶ μεταναίσται, περιέρχονται πανταχοῦ, ἐδῶν πατρώων καὶ νόμων καὶ πολιτείας ἀλλοτριωμένοι, ἐν αἰχμῇ καὶ χολάσει καὶ τιμωρίᾳ. Chryſoſt. quod Chriſtus Deus. Ejus ipſius, cuius fuerunt negatores, perſecutores, interfectores, vbique ſunt teſtes. Aug. epiſt. 59 & in Pſal. 39. & 56. & 58. & de temp 31. Nulla turpior ſeruitus grauiorque, quam ſeruitus Iudæorum, quam quocunque ierint poſt ſe trahunt, & vbiq; Dominos offendunt ſuos. Bern. de conſider. l. 1.

r Ἅπερ ᾠκοδόμησεν οὗτος καθεῖλε· καὶ ἅπερ καθεῖλεν, οὗτος ᾠκοδόμησεν. Ὠκοδόμησε τὴν ἐκκλησίαν, καὶ οὗτος αὐτὴν καθεῖλεν· καθεῖλε ναόν, καὶ οὐδεὶς αὐτὸν ἀνεγεῖραι δύναται. Καί τοι καὶ πανταχοῦ καθελεῖν ἐπεχείρησαν, ἀλλ' οὐκ ἴσχυσαν. καὶ ἐκεῖνον ἀνεγεῖραι οὐκ ἔδοσαν, ἀλλ' οὐκ ἐδυνήθησαν. Chryſoſt. quod Chriſtus Deus. f Greg. Naz. in Iulian. orat. 2. Chryſoſt. contr. Iud. orat. 2. & quod Chriſtus Deus, & in Matth. hom. 4. Ambr. ad Theodoſ. epiſt. 29. Theodoret. hiſt. eccleſ. l. 3. c. 20. Caſſiod. hiſt. tripart. l. 6. c. 43. & alij. t Ammian. Marcellin. hiſt. l. 23. u Greg. Naz. Chryſoſt. & Theodor. x Deut. 12. 5, 6, 12, 13, 14.

ple

ple at *Ieruſalem:* which ſince therefore it was ruined, they had ceaſed to ſacrifice, and muſt ſo doe till it were reedified. Hereupon *Iulian* told them that they ſhould haue their *Temple* eft-ſoones built againe, if they would; and to that purpoſe [y] hee ſent one *Alypius* into thoſe parts furniſhed with much treaſure for the diſpeeding of the worke, and withall cauſed the *Gouernour* of that *Prouince* to aſſiſt him all that might be therein. Nor were the *Iewes* therein backward, [z] who flocking together out of all quarters, raiſed a great maſſe of *money*, and prouided abundance of *materialls*, for the ſetting forward of ſo much, and ſo long deſired a worke. But [a] no might, or induſtry of man is able to preuaile againſt *God*, or to effect that, that he will not haue done. When all things were prepared now, and they began to fall to their buſineſſe; Firſt there aroſe [b] ſtrange *ſtormes*, & *whirle-winds*, that diſſipated, and ſpoiled their *materials*. And after that, when yet they attempted to doe ſomething, [c] fearefull *balls* of *fire*, not falling downe from *heauen*, but burſting out of the very *ground* beneath, and that ſo oft as they aſſayed to go on with their *work*, ripped vp what they had wrought, and burnt vp the *work-men*, in ſo much that none durſt any more approch the place, and ſo the very [d] *elements* (ſaith that *Heathen man*) *obſtinately making head*

y *Templum inſtaurare ſumptibus cogi abat immodicis, negotiumq; maturandum Alypio dederat. Cùm itaque rei idem fortiter inſtaret, nuncupatoque prouinciæ rectore &c. Ammian. l. 23.*

z Οἱ δ' πάντοθεν σωρηδὸν, καὶ χρήματα καὶ σπουδὴν εἰς τὴν οἰκοδομίαν προσφέροντες. *Theodor. l. 3. c. 20.* χρεία πολλῆς καὶ σπουδῆς πρὸς τὸ ἔργον ἐπαλαιπώρουν. *Greg. Nazianzen. l. 2.*

a Ἀλλ' αἱ τῷ Θεῷ ψῆφοι πάντων εἰσὶ δυνατώτεραι. *Chryſoſt. contr. Iud. 2.* Καὶ ἐμήχανον τὰ τῇ θείᾳ δόξαντα ψήφῳ δυνάμιν ἀνθρωπίνην παρεμποδίζαι ποτέ. *Eſai. 14. 27. Ibid.*

b Ἄνεμοι βίαιοι καὶ σφοδροὶ καὶ καταιγίδες καὶ λαίλαπες πάσας ἀδρόως κατέσχεθασαν. *Theodor. l. 3. c. 20. Vis magna ventorum repentè ſpirans, tempeſtateſque ac procellæ ſubitò factæ, quicquid congregatum fuerat, diſperſerunt. Caſſiod. l. 6. c. 43.*

c Πῦρ ἐκ τῆς δεμελίων ἐκπηδῆσαν πάντας αὐτοὺς ἀπέκλασεν. *Chryſoſt. quod Chriſtus Deus.* Κατέφλεξέ τε καὶ πολλοὺς, καὶ τῆς ἀναίρου φιλονεικίας ἔσχεν. *Ibid. Metuendi globi flammarum propè fundamenta crebris aſſultibus erumpentes, fecere locum exuſtis aliquoties operantibus inacceſſum. Ammian. l. 23.*

d Horum modo elemento deſtinatius repellente ceſſauit inceptum. *Ibid.*

againſt

againſt them, they were at length enforced wholly to giue ouer their *enterprize*. Thus was no power of man able to *raiſe* what he had *ruined*; nor ſhall any power euer be able to ruine what he hath *raiſed*. In ſtead of the *Temple* that he ruined hath he *erected* his *Church*; which vnleſſe the *Rocke* may be remoued that it is built vpon, ſhall no power of man, or deuill be able euer to ouerthrow. Though all the wicked in the *world*, and *all* the *Deuils* in *hell* to them, conſpire together in one, yet as ſoone ſhal they be able to driue *Chriſt* himſelfe out of *heauen*, as to deſtroy vtterly and root out his *Church* here vpon *earth*.

Thus you ſee then theſe foure *Points* of *Inſtruction* plainly, and euidently proued vnto you. *Recapitulatio.* *Points* 4.

1. *That they ſeeke their owne ruine, that ſeeke the ruine of Gods children.* *Point* 1.
2. *That Gods Creatures are ready preſt to aſſiſt thoſe that be his.* *Point* 2.
3. *That it is the Citie of God, that God thus protecteth.* *Point* 3.
4. *That this Citie, or Church of God ſhall neuer be vtterly ouerthrowne.* *Point* 4.

Let vs now proceed to the *Vſes* that of theſe *Points* may be made. *Vſes* 4.

And *firſt* this *Text* may be to the *enemies* of *Gods Church*, as [e] thoſe *knuckles of a mans hand* were to *Baltaſar*, to *write* them their *deſtiny*; or as [f] *Daniel* was to him, to *reade* it vnto them; to informe them, what the end and iſſue ſhal be of all their *plots* and *proiects* againſt the *Church of God*. In plotting, and proiecting the ruine of it, they * plot and proiect but *Vſe* 1. *of* *Point* 1.

[e] *Dan.* 5. 5.
[f] *Ibid.* 24, 25.

* *Suo ſibi inuento arceſſunt malum. Plaut. Amphitr.*

but their owne confuſion: Nor ſhall their *plots*, and *proiects* take (as they hope) againſt it, but they ſhal take (which they, it may be, little deeme, or once dreame of) againſt themſelues. [g] *God* will ſhew himſelfe to be *God* indeed *by executing of Iudgement*, in cauſing them to be [h] *enſnared, and caught in the worke of their owne hands*, [i] in a *ſnare* of their owne ſetting, [k] in a *net* of their owne weauing: in cauſing [l] *Haman* to be hanged on that *Gibbet* himſelfe, that for *Mordecai* he had erected, & bringing him, and [m] his whole Houſe to deſtruction by thoſe meanes, whereby [n] he ſought the deſtruction of the whole *Iewiſh Nation*.

In this kinde may we well ſay, [o] *Sicut audiuimus, ſic & vidimus*; *What wee haue heard we haue ſeene*; both in that deliuerance that through *Gods goodneſſe* this day we ſuruiue to celebrate, and in [p] diuers others alſo. They that came to ſinke vs, were ſunke themſelues. They that thought to blow vs vp, were ſome of them blowen vp themſelues. They that plotted the ruine, and confuſion of our eſtate, brought ruine and confuſion vpon themſelues, and theirs. [q] *So let all thine enemies periſh, O Lord. But let thoſe that loue thee*, and ſtand for thee, *be as the Sunne when he ſhineth in his full ſtrength.*

Secondly, it may ſerue as to *diſcourage the Aduerſary*, ſo to *encourage the godly*. As to diſcourage the wicked from attempting ought againſt *Gods Church*, ([r] *They intended euill againſt thee*, ſaith the *Pſalmiſt*; *but they were not able to effect it*) ſo to encourage thoſe that [s] *fight Gods battels*; they cannot want helpe. *Heauen and earth* fighteth for them.

Though

[g] Pſal. 9. 16.
[h] Ἀμφ' ἔργοις παλαίμης σφετέρης πεπίδηται ἀλιτρός. Apolinar. ἐὼν ἐγὶ ἔργμασι χειρῶν Αἱρεῖται. Dolſcius.
[i] Pſal. 9. 15.
[k] Ἑαλως εἰς υφήνας ἄρχυσι. Theodoret. dialog. 1. c. 24.

Application.

[l] Eſter 7. 9, 10. Prou. Ebr. Cippum occupauit ipſe, quẽ fecit, faber. Druſ. decur. 1. adag. 4. Et Lat. Geſtat faber, quas fecit ipſe, compedes. Auſon. πίδας χαλκεύς αὐτὸς. Theogn.
[m] Eſter 9. 10, 13, 14.
[n] Eſter 3. 6.
[o] Verſe 8.
[p] The powder-plot &c.
[q] Iudg. 5. 31.

Vſe 2. of Point 2.

[r] Pſal. 21. 11.
[s] 1 Sam. 18. 17.

Though they may ſeeme the *weaker* ſide, and to haue *fewer* aſſiſtants, yet [t] *Gods power is perfected*, and appeareth moſt in *mans weakneſſe*: And if wee had *eyes* to ſee it, we might ſee [u] *more with* them *than againſt them*: [x] which way ſoeuer they turne themſelues, they might ſee *helpes alwayes at hand*; [y] *God* himſelfe, and all the [z] *creatures* of *God*, ready preſt at *Gods becke* [a] to *attend* them, [b] to aſſiſt them, [c] to *guard* them, [d] to *fight* for them, [e] to *oppoſe* thoſe that fight againſt them.

And here we may againe ſing, [f] *Sicut audiuimus, ſic vidimus*; *What we haue heard we haue ſeene.* [g] The *winds*, and the *Seas* fought for vs, when time was; the one diſſipated and ſcattered, the other ſwallowed vp, and deuoured thoſe, that came with hope to haue diſſipated, and [h] with open mouth to haue ſwallowed, drowne, and deuoured vs. [i] *Bleſſed be God, that gaue vs not vp as a prey vnto their teeth.*

Thirdly, is it the *Citie of God, that God* thus *protecteth?* Then learne we the reaſon hence why *God* hath in this manner done for vs. It is for his *Church* among vs, his *Name* called vpon, his *Goſpell* profeſſed by vs, his *worſhip* retained with vs. And certainly (obſerue we, and we ſhall vndoubtedly find it to be ſo that) ſince *Gods truth* and *Goſpell* eſtabliſhed with vs, and that *Romiſh Idolatrie* expelled from among vs, this *Iland* of ours hath enioyed the *quieteſt*, the *peaceableſt*, the *moſt proſperous times*, that euer it did, for ſo long time together, at any time, that any memory of man, or record of ſtory can be produced of, notwithſtanding all the *power* that

t 2 *Cor.* 12. 9.
u 2 *King.* 6. 16. 2 *Chron.* 32. 7.
x *Quocunque ſe verterit, ibi te videat. Sen. de benef.*
y *Pſal.* 46. 1.
z *Iob* 5. 23.
a *Pſal.* 91. 11.
b *Dan.* 10. 12, 13.
c *Pſal.* 34. 7.
d *Iudg.* 5. 30.
e *Exod.* 23. 28.

Application.

f *Verſe* 8.
g *Quam benè te, ambitio, merſit, vaniſſima, ventus? Et tumidos tumidæ vos ſuperaſtis aquæ? Quam benè totius raptores orbis auaros, Hauſit inexhauſti iuſta vorago maris? Theod. Beza.*

Vſe 3. *of Point* 3.

h *Pſal.* 27. 2. & 124. 3.
i *Pſal.* 124. 6.

that [k] *Man of sinne*, and all his *adherents* were able to raise vp against vs. And as many strange *deliuerances* hath *God* vouchsafed vs, as euer any *Nation* vnder the *cope of heauen* had. Oh that our *thankfulnesse* to *God* were in any good measure proportionable to *Gods goodnesse* towards vs. But it is to be feared, that that of *Saluian* is too too true of vs; [l] *God giueth vs good things, to make vs good*: but *wee when we haue receiued good from God, returne euill againe to him*. And that of *Hosea*, [m] *As they were increased, so they sinned against me: and I will turne their glory therefore into shame*. Which if it be so, let vs remember, that as the same *Saluian* saith, [n] *Therefore are we worse than others*, whom *God* hath not done the like for, though we be no worse, if but as bad only, *because we ought to be better*. So, as the *Centuriists* obserue, [o] *great blessings, seconded with grieuous sinnes, will at length draw downe extraordinary iudgements*. And it had beene better for vs neuer to haue had such *deliuerances*, if we be not carefull to shew our selues truly thankfull vnto him, that hath wrought so great *deliuerances* for vs.

k 2 Thess. 2. 3.

l Deus bona dat, vt boni simus. Nos vbi bona accepimus, mala cumulamus. Saluian. de prouid. l. 3.

m Hos. 4. 7.

n Ideò deteriores sumus, quia meliores esse debemus. Saluian. Ibid.

o Ingentia beneficia, ingentia flagitia, ingentia supplicia. Magdeburg. in præfat. ad Centur. 5.

Vse 4. of Point 4.

Fourthly, it may teach *Gods Children* not to be *dismaid*, if the enemies of *Gods Church* seeme sometime [p] to *preuaile* against it. For [q] they shall neuer be able to root it out for all that. *Gods Church* is as [r] the *bush*, that *burnt, and consumed not*, as [s] the *Palme-tree*, that *spreadeth*, and *springeth* vp the more it is *oppressed*: as [t] the *bottle*, or *bladder*, that may

p Dan. 8. 24, 25. Apoc. 13. 6, 7.

q Ier. 31. 35, 36, 37. & 33. 20, 21, 25, 26.

r Exod. 3. 2.

s Φοίνικ& ξύλον, αὖ ἄνωθεν ὑπὸ τῆς βαρύτητος πίεζης, ὑ κάτω θλιβόμενον ἀνίσταται, ἀλλὰ μᾶλλον ἐρρωμένον ἐς τὸ ἀντίον &c. Plut. sympos. l. 8. q. 4.

t Ἀσκὸς τοι δ' ὠθεῖ, καταδῦναι δ' οὐκ ἐθέλει. Sibyll. Mergitur interdum, sed non submergitur vnquam. Mersus profundo, pulchrior euenit. Luctere; multa proruet integrum Cum laude victorem. Horat. Carm. 4. 4.

be

be *dipped*, but cannot be *drowned*: as [u] the *Oke*, that taketh heart to grace from the *maimes* and *wounds* giuen it, and *ſpronteth* out *thicker* than before. [x] *The bloud of the Martyrs is the ſeed of the Church*; it ſpringeth againe as [y] the *Phœnix* doth out of her owne aſhes, or as [z] the *Hydra* rather repaireth her ſelfe out of her own loſſes with a much more plentifull increaſe. [a] The more *Pharao* oppreſſed the *Ebrewes*, the more they increaſed, and the mightier they grew. The *Children of God* in the *Word* are compared eſpecially to *two ſorts* of *ſilly creatures*, to [b] *Doues*, and to *Sheepe*. [c] No fowle more preyed vpon by *Eagles*, *Haukes*, *Vultures*, and other birds of prey, than the poore *Pigeon*. And yet, [d] let thoſe rauenous fowles (ſaith *Optatus*) conſume neuer ſo many of them, there will be a greater number of *Doues* ſtill, than of any kind of them. There is more *Doues* than *Haukes*, or than *Kites*, for all that. Againe, for the *Sheepe*, it is one of the ſillieſt creatures that is, and moſt vnable to defend it ſelfe: neither is it vnknowne to vs (to ſpare to ſpeak [e] how they are preyed vpon in thoſe places where

[u] *Duris vt ilex tonſa bipennibus per damna, per cædes ab ipſo ducit opes animumq; ferro. Ibid.*

[x] *Sanguis Martyrum ſemen Eccleſiæ. plures efficimur, quoties metimur à vobis. Semen eſt ſanguis Chriſtianorum. Tertull. apolog. Sparſus eſt ſanguis iuſtus: & illo ſanguine tanquam ſeminatione facta ſeges ſurrexit Eccleſiæ. Auguſt. in Pſal. 39 veritas per orbem terræ pullulauit fœcundius, cùm in Martyrum ſanguine ſereretur. Idē Ciuit. l. 22. c. 7.*

[y] *Vna eſt quæ reparet, ſeque ipſa reſeminet ales. Ouid. met. l. 15. Fœcunda reparat ſic morte inuentam. Claudianus in Stilic. l. 2. De Palma quadam in Cbora mirum accepimus, cum Phœnice aue, quæ putatur ex huius palmæ argumento nomen accepiſſe, emori, ac renaſci ex ſeipſa. Plin. hiſt. nat. l. 13. c. 4. Hinc error Tertulliani enatus, qui illud Pſal. 92. 12. ὡς φοῖνιξ Græcè, de aue (non arbore, Hebraicæ linguæ ignarus) intellexit, quæ ſe funerans renouat, natali fide detedens atque ſuccedens iterum. Lib. de reſurr. Si tamen vt creditur de ſua morte renaſcitur. Aug. de orig. anim. l. 4. c. 20. Vide & Clement. Apoſt. conſtit. l. 5. c. 7. Plin hiſt. nat. l. 10. c. 2. Oppian. de aucup. Orum in hieroglyph. Claudian. & Lactant. nom carm. de Phœnice &c.*

[z] *Non hydra ſecto corpore firmior vinci dolentem creuit in Herculem ſuccisa ſerpens cæde ſe reparans ſua. Sen. Med. 4. 1.*

[a] *Exod. 1. 12. Sic fœnum græcum quo peius tractatur, prouenit melius. Plin. hiſt. l. 18. c. 16.*

[b] *Cant. 2. 14. & 6. 9. Matth. 10. 16.*

[c] *Vt fugit accipitrem penna trepidante columba, Vt ſolet accipiter trepidas vrgere columbas. Ouid. Met. l. 1.*

[d] *Quantum vult conſumat edacitas vulturum, tamen maior eſt numerus columbarum. Optat. contr. Parmen. l. 2.*

[e] *Ier. 50. 6. Eſai. 56. 9. 1 Sam. 17. 34. Ezek. 34. 5. In prædam lupis ferisque reliquis expoſiti ſunt cum primis ouium greges. Spm. de prouid.*

Wolues, and *Beares*, and *Lions*, & other wilde beasts are rise) how many of them are [h] slaine for mans vse; no one sort of creatures commeth so frequent to the *Shambles* as they; they come not by one, or two, but they are driuen by troopes thither; as also how many of them die by diseases; they are subiect to [i] rots, and murreons, that [k] make hauocke of them by whole sale; nor are they naturally so fruitfull as many other beasts are, and those of prey by name, some of them, as the *Fox* and others, that bring diuers at a litter, whereas [l] the *Ewe* hath vsually but one. And yet for all this wee see what [m] plenty there is euery where of them. We may see [*] *Sheepe* eat out *men* in many places among vs; and whole *Townes* by them depopulated and turned into *Sheepe-walkes*. Such a *prouidence of God* is there in the *preseruation*, and *increase* of that *Creature* that so [n] oft he compareth his *Church* and *Children vnto*, whom he hath taken into his speciall and peculiar *protection*; and whom therefore their cruell *Aduersaries* shall no more be able to root out, than the *Haukes* able to destroy all the *Doues* that are, or the *Wolues* to woory, and slay all the *Sheepe* in the *World*.

Yea but (may some say) may we in this Land then be sure euer of such safetie, neuer to be ouerrunne, or rooted out?

No: It is *Gods Church* in generall, not this or that *Church* in particular, that is sure thus constantly to continue. Now *Gods Church* is not confined to this,

h *Psal.* 44.11,22. *Ier.* 12.3. *Ouium homini cibo frequentissimus, vt nullus fere alius in lanienam veniat. Spin. ibid.*

i *Sæuissima inter eos pestis grassatur. Ibid.*

k *Illa caternatim dat stragem. African. in Geopon.*

l *Vnicum duntaxat quotannis parit. Spin.*

m *Nullum animal frequentius in agris occurrit. Idem.*

* *Oues olim mite pecus, nunc tam indomitum & edax, vt homines deuorent, oppida diruant. Th. Morus Vtop. l.* 1.

n *Psal.* 23.1,2. & 74.1. & 77.20. & 79.13. & 80.1. & 95.7. & 100.3. *Esai.* 40.11. & 63.11. *Ier.* 23.1,3. & 31.10. & 49.20. & 50.6.

Question.

Ezek. 34.21,23, 31. & 36.37,38. & 37.24,26.

Answer.

Mica 2.12. & 7.14. *Zach.* 9.16. & 10.3. & 11.7,11. & 13.7. *Matth.* 10.16. & 9.36. & 26.31. & 25.32,33. *Iohn* 10.2,3,4,7,8,11,12, 15,16,26,27,28.

or

or that *place*; nor is *Gods protection* tied vnto, or entailed vpon this, or that *people*. We haue [o] no *promiſe of protection* longer than wee continue *Gods portion*. Wee haue [p] no better *euidence*, nor *aſſurance* than the *Iewes* had: [q] *Here* (ſaith God) *ſhall be my reſt for euer*. And, [r] *God will eſtabliſh it for euer*. And, [ſ] *I will deſtroy all that riſe againſt it*. And yet wee know [t] what is become of them at this day, [u] *Their habitation is left deſolate*. And [x] *The wrath of God* (ſaith the *Apoſtle*) *is come vpon them to the vtmoſt*. It is true indeed, that [a] *God neuer leaueth any, but thoſe that leaue him*. But if [b] *Salomon leaue God, and build Temples* for *Milcom*, and *Chamoſh*; *God will leaue him*, and *raiſe vp aduerſaries* on al ſides againſt him. If [c] *Ezekiaes heart be lift vp*; [d] *God will pull him downe* againe. If [e] *the holy Citie* become *an Harlot*, or a [f] *Stewes* (as he ſpeaketh) no reaſon but that *God* ſhould [g] *abandon* it, and giue her [h] *a Bill of diuorce*, and [i] deale with *Aholah*, and *Aholibah*, as *adulterous women* are wont to be dealt with. If *Gods Vine* grow not [k] barren only, but beare [l] *bitter*, [m] *noyſome*, and [n] *poyſonfull grapes*; it ſhall be a iuſt thing with *God* to [o] *plucke vp her hedge*, and [p] *lay her waſte*, [q] *as a wilde wilderneſſe*, or [r] *to cut her downe*, and [ſ] *caſt her into the fire*. If [t] *Iſrael* begin to *looke backe into Ægypt*; it ſhall be iuſt with *God* [u] to *bring backe his Iſrael* that was, into their former *Ægyptian bondage* againe. If the *Hebrewes* liue in thoſe *abominable courſes* [x] for which *God caſt out the*

o *Pſal.* 119. 57, 94. *Ier.* 2. 3.
p 1 *Cor.* 10. 1-12.
q *Pſal.* 132. 14.
r *Verſe* 8.
ſ *Pſal.* 89. 23. *Eſai.* 41. 11, 12.
t *Luk.* 19. 44. & 21. 24.
u *Matth.* 23. 38.
x 1 *Theſſ.* 2. 16.
a *Deus niſi deſerentem ſe non deſerit, priuſquam deſeratur neminem deſerit. Aug. ad impoſſ. ſibi art.* 7. *Receſſurum non deſerit antequam deſeratur. Ibid.* 14. *Non enim nos deſerit fons, ſi nos fontem nō deſeramus. Idem in Ioan.* 32.
b 1 *King.* 11. 7, 9.
c 2 *Chron.* 32. 25.
d *Eſai.* 39. 6, 7. 2 *Chron.* 32. 26.
e *Eſai.* 1. 21. *Ier.* 2. 2. & 9. 2.
f *Facta eſt vrbs tota lupanar. Iuuen. ſat.* 1. *Vnus gurges omnium gula: vnū pene lupanar eſt omnium vita. Salu. de prou. l.* 7.
g *Ier.* 7. 29. & 12. 7.
h *Ier.* 3. 8.
i *Ezek.* 13. 36, 45, 47.
k *Hoſhea* 10. 1.
l *Deut.* 32. 32.
m *Eſai.* 5. 2.
n *Deut.* 32. 33.
o *Eſai.* 5. 5. *Pſal.* 80. 12.
p *Eſai.* 5. 6. *Ier.* 12. 11.
q *Ier.* 9. 11, 12.
r *Matth.* 3. 10. & 7. 19. *Luk.* 13. 7.
ſ *Ezek.* 15. 4, 6.
t *Numb.* 11. 5. & 14. 3, 4.
u *Deut.* 28. 68.
x *Leuit.* 18. 24, 25. *Deut.* 18. 12.

Canaanites,

Canaanites, [y] the Land *that ſpewed out the Canaanite*, ſhall now *ſpew them out*. If [z] *Gods* owne *people* grow *worſe than the Heathen* themſelues; it ſhall be iuſt with *God*, to [a] *bring* the very *worſt of the Heathen* in vpon them, and by them, whom they [b] *iuſtifie* in ſome ſort, [c] to deſtroy them. Nor may [d] we looke to fare better than they did, if we be faultie as they were. *Gods Church* may ſtand firme and ſtable ſtill, though wee fall. The *Lampe* may burne cleare elſe-where, though the *Light* be done out with vs. If we deſire therefore to haue this *Protection* continued vnto vs, let vs continue to be [e] *Gods*, that [f] *God* may continue to bee ours. Let vs bee carefull to keepe and maintaine a *Church of God* with vs, [g] *The holy ſeed vpholdeth the ſtate*. In a word, as *Samuel* to his people (whoſe words I will end all with) [h] *Feare the Lord, and ſerue him with all your heart in ſinceritie; and conſider what great things he hath hitherto done for you.*

[y] *Leuit.* 18. 28.
[z] *Ezek.* 5. 6. & 16. 47, 48.
[a] *Ezek.* 7. 24.
[b] *Ezek* 16. 51, 52.
[c] *Ezek.* 7. 21.
[d] *Ier.* 25. 28, 29. *Rom.* 11. 20, 21.
[e] *Deut.* 32. 9. *Exod.* 19. 5, 6.
[f] *Deut.* 26. 17, 18. *Ier.* 7. 23. & 31. 33.
[g] *Semen ſanctum ſtatumen terra. Eſai.* 6. 13.
[h] *1 Sam.* 12. 24, 25.

FINIS.